THE VISION OF

the 12. Goddeſſes, preſented in a Maske the 8. of Ianuary, at *Hampton* Court:

By the Queenes moſt excellent Maieſtie, and her Ladies.

LONDON

Printed by T. C. for *Simon Waterſon*, and are to be ſold at his Sop in Pauls Church-yard, at the Signe of the Crowne. 1604.

TO THE RIGHT HONO-rable the Ladie *Lucie*, Counteſſe of *Bedford.*

Madame.

IN reſpect of the vnmannerly preſumption of an indiſcreet Printer, who without warrant hath divulged the late ſhewe at Court, preſented the 8. of Ianuary, by the Queenes Maieſtie and her Ladies, and the ſame verie diſorderly ſet forth: I thought it not amiſſe ſeeing it would otherwiſe paſſe abroad, to the preiudice both of the Maske and the inuention, to deſcribe the whole forme thereof in all points as it was then performed, and as the world well knowes very worthily performed, by a moſt magnificēt Queen, whoſe heroicall ſpirit, and bountie onely gaue it ſo faire an execution as it had. Seeing alſo that theſe ornaments and delights of peace are in their ſeaſon, as fit to entertaine the worlde, and deſerue to be made memorable as well

as grauer actions, both of them cõcurring to the decking & furnishing of glorie, and Maiestie, as the necessary complements requisit for State and Greatnes.

And therfore first I will deliuer the intent and scope of the proiect: Which was onely to present the figure of those blessings, with the wish of their encrease and continuance, which this mightie kingdome now enioyes by the benefit of his most gratious Maiestie, by whom we haue this glory of peace, with the accession of so great state & power. And to expresse the same, there were deuised 12. Goddesses, vnder whose Images former times haue represented the seuerall gifts of heauen, and erected Temples, Altars, & Figures vnto them, as vnto diuine powers, in the shape & name of women. As vnto *Iuno* the Goddesse of Empire & *regnorum præsedi*, they attributed that blessing of power. To *Pallas*, wisedome and defence: to *Venus*, loue & amitie: to *Vesta*, Religion: to *Diana*, the gift of Chastitie: to *Proserpina* riches: to *Macaria*, felicitie: to *Concordia*, the vnion of hearts. *Astræa*, Iustice: *Flora*, the beauties of the earth. *Ceres* plentie. To *Tethis* power by Sea.

And

And though theſe Images haue oftentimes diuers ſignificatiõs, yet it being not our purpoſe to repreſent them, with all thoſe curious and ſuperfluous obſeruations, we tooke them only to ſerue as Hierogliphicqs for our preſent intention, according to ſome one property that fitted our occaſiõ, without obſeruing other their miſticall interpretations, wherein the Authors themſelues are ſo irrigular & confuſed, as the beſt Mytheologers, who wil make ſomewhat to ſeem any thing, are ſo vnfaithful to themſelues, as they haue left vs no certain way at all, but a tract of cõfuſion to take our courſe at aduenture. And therforę owing no homage to their intricate obſeruations, we were left at libertie to take no other knowledge of them, then fitted our preſent purpoſe, nor were tyed by any lawes of Heraldry to range thẽ otherwiſe in their precedencies, then they fell out to ſtand with the nature of the matter in hand. And in theſe caſes it may well ſeeme *ingeneroſum ſapere ſolum ex commentarijs quaſi maiorũ inuenta induſtria noſtra viã precluſerit, quaſi in nobis effeta ſit vis natura, nihil ex ſeparere*, or that there can be nothing done authenticall, vnles we obſerue al the ſtrict rules of the booke.

And therefore we tooke their apteſt repreſentations that lay beſt and eaſieſt for vs. And firſt preſented the Hieroglephicq of Empire & dominion, as the ground & matter whereon this glory of State is built. Then thoſe bleſſings, and beauties that preſerue and adorne it: As armed policie, loue, Religion, Chaſtitie, wealth, happineſſe, Concord, Iuſtice, floriſhing ſeaſons, plentie: and laſtly power by ſea, as to imbound and circle this greatnes of dominion by land.

And to this purpoſe were theſe Goddeſſes thus preſented in their proper & ſeuerall attyres, bringing in their hands the particular figures of their power which they gaue to the Temple of Peace, erected vpō 4. pillars, repreſenting the 4. Vertues that ſupported a Globe of the earth.

Firſt *Iuno* in a skie-colour mantle imbrodered with gold, and figured with Peacocks feathers, wearing a Crowne of golde on her head, preſents a Scepter.

2 *Pallas* (which was the perſon her Maieſtie choſe to repreſent) was attyred in a blew mantle, with a ſiluer imbrodery of al weapōs and engines of war, with a helmet-dreſſing on her head, and preſents a Launce and Target.

Venus

3

Venus, in a Mantle of Doue-colour, and ſiluer, imbrodered with Doues, preſented (in ſtead of her *Ceſtus*, the girdle of Amitie), a Skarffe of diuers colours.

4

Veſta, in a white Mantle imbrodered with gold-flames, with a dreſſing like a Nun, preſented a burning Lampe in one hand, and a Booke in the other.

5

Diana, in a greene Mantle imbrodered with ſiluer halfe Moones, and a croiſſant of pearle on her head: preſents a Bow and a Quiuer.

6

Proſerpina, in a blacke Mantle imbrodered with gold-flames, with a crowne of gold on her head: preſented a Myne of gold-ore.

7

Macaria, the Goddeſſe of Felicitie, in a Mantle of purple and ſiluer, imbrodered with the Figures of Plentie and Wiſedome, (which concurre to the making of true happineſſe) preſents a Cadaceum with the Figure of abundance.

8

Concordia, in a partie coloured Mantle of Crimſon and White (the colours of *England* and *Scotland* ioyned) imbrodered with ſiluer, hands in hand, with a dreſſing likewiſe of partie coloured Roſes, a Branch whereof in a wreath or knot ſhe preſented.

9

Aſtræa, in a Mantle Crimſon, with a ſiluer imbroderie, Figuring the Sword and Balance (as the Characters of Iuſtice) which ſhe preſented.

10

Flora, in a Mantle of diuers colours, imbrodered with all ſorts of Flowers, preſents a Pot of Flowers.

11

Ceres, in Straw colour & ſiluer imbrodery, with eares of Corne, and a dreſſing of the ſame, preſents a Sickle.

12

Tethes, In a Mantle of Sea-greene, with a ſiluer imbrodery of Waues, and a dreſſing of Reedes, preſents a Trident.

Now for the introducing this Shewe: It was deuiſed that the *Night* repreſented in a

a blacke veſture ſet with Starres, ſhould ariſe from belowe, and come towards the vpper end of the Hall: there to waken her ſonne *Somnus*, ſleeping in his Caue, as the Proëm to the Viſiõ. Which Figures when they are thus preſented in humane bodyes, as all Vertues, Vices, Paſſions, Knowledges, and whatſoeuer Abſtracts elſe in imaginatiõ are, which we would make viſible, we produce them, vſing humane actions, & euen *Sleepe* it ſelfe (which might ſeeme improperly to exerciſe waking motions) hath beene often ſhewed vs in that manner, with ſpeech and geſture. As for example:

Excuſsit tandem ſibi ſe, cubitoque leuatus
Quid veniat (cognouit enim) Scitatur.

Intanto ſopranenne, & gli occhi chiuſe
A i Signori, & a i Sergenti il pigro Sonno.

And in another place:

Il Sonno viene, & Sparſo il corpo ſtanco
Col ramo intimo nel liquor di Lethe.

So there, *Sleepe* is brought in, as a body, vſing ſpeech & motion: and it was no more improper in this forme to make him walke, and

and ſtand, or ſpeake, then it is to giue voyce or paſſion to dead men, Ghoſts, Trees, and Stones: and therefore in ſuch matters of Shewes, theſe like Caracters (in what forme ſoeuer they be drawne) ſerue vs but to read the intention of what wee would repreſent: as in this proiect of ours, *Night* and *Sleepe* were to produce a Viſion, an effect proper to their power, & fit to ſhadow our purpoſe, for that theſe apparitions and ſhewes are but as imaginations, and dreames that portend our affections, and dreames are neuer in all points agreeing right with waking actions: and therefore were they apteſt to ſhadow whatſoeuer error might bee herein preſented. And therefore was *Sleepe* (as hee is deſcribed by *Philoſtratus in Amphirai imagine*) apparelled in a white thinne Veſture caſt ouer a blacke, to ſignifie both the day and the night, with wings of the ſame colour, a Garland of Poppy on his head, and in ſtead of his yuoyrie & tranſparent horne, he was ſhewed bearing a black Wand in the left hand, and a white in the other, to effect either confuſed or ſignificant dreames, according to that inuocation of *Statius*.

Nec

——Nec te totas infundere pennas
Luminibus compello meis, hoc turba precatur.
Latior, extremo me tange cacumine virga.

And alſo agreeing to that of *Sil. Ital.*

——Tangens Lethea tempora Virga.

And in this actiõ did he here vſe his white Wand, as to infuſe ſignificant Viſions to entertain the Spectators, and ſo made them ſeeme to ſee there a Temple, with a *Sybilla* therin attending vpon the Sacrifices; which done, *Iris* (the Meſſenger of *Iuno*) deſcends from the top of a Mountaine raiſed at the lower end of the Hall, and marching vp to to the Temple of Peace, giues notice to the *Sybilla* of the comming of the Goddeſſes, & withall deliuers her a Proſpectiue, wherin ſhe might behold the Figures of their Deities, and thereby deſcribe them; to the end that at their deſcending, there might be no ſtay or hinderance of their Motion, which was to be carryed without any interruption, to the action of other entertainments that were to depend one of another, during the the whole Shewe: and that the eyes of the Spectators might not beguile their eares, as

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Nec

——Nec te totas infundere pennas
Luminibus compello meis, hoc turba precatur.
Latior, extremo me tange cacumine virga.

And also agreeing to that of *Sil. Ital.*

——Tangens Lethea tempora Virga.

And in this actiō did he here vse his white Wand, as to infuse significant Visions to entertain the Spectators, and so made them seeme to see there a Temple, with a *Sybilla* therin attending vpon the Sacrifices; which done, *Iris* (the Messenger of *Iuno*) descends from the top of a Mountaine raised at the lower end of the Hall, and marching vp to to the Temple of Peace, giues notice to the *Sybilla* of the comming of the Goddesses, & withall deliuers her a Prospectiue, wherin she might behold the Figures of their Deities, and thereby describe them; to the end that at their descending, there might be no stay or hinderance of their Motion, which was to be carryed without any interruption, to the action of other entertainments that were to depend one of another, during the the whole Shewe: and that the eyes of the Spectators might not beguile their eares, as

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in ſuch cafes it euer happens, whiles the pompe and ſplendor of the ſight takes vp all the intention without regard what is ſpoken, and therefore was it thought fit their deſcriptions ſhould bee deliuered by the *Sybills*.

Which as ſoone as ſhee had ended, the three *Graces* in ſiluer Robes with white Torches, appeared on the top of the mountaine, deſcending hand in hand before the Goddeſſes; who likewiſe followed three and three, as in a number dedicated vnto Sanctitie and an incorporeall nature, whereas the *Dual, Hieroglphicè pro immundis accipitur*. And betweene euery ranke of Goddeſſes, marched three Torch-bearers in the like ſeuerall colours, their heads and Robes all deckt with Starres, and in their deſcending, the Cornets ſitting in the Concaues of the Mountaine, and ſeene but to their breſts, in the habit of *Satyres*, ſoũded a ſtately March, which continued vntill the Goddeſſes were approached iuſt before the Temple, & then ceaſed, when the Conſort Muſicke (placed in the *Cupula* thereof, out of ſight) began: whereunto the 3. *Graces* retyring themſelues aſide, ſang, whiles the Goddeſſes one after an

an other with ſolemne pace aſcended vp into the Temple, and deliuering their preſents to the *Sybilla* (as it were but in paſſing by) returned downe into the midſt of the Hall, preparing themſelues to their dance, which (aſſoon as the *Graces* had ended their Song) they began to the Muſicke of the Violls and Lutes, placed on one ſide of the Hal. Which dãce being performed with great maieſty & Art, conſiſting of diuers ſtrains, fram'd vnto motiõs circular, ſquare, triãgular, with other proportiõs exceeding rare & full of variety; the Goddeſſes made a pawſe, caſting themſelues into a circle, whilſt the *Graces* againe ſang to the Muſicke of the Temple, and prepared to take out the Lords to daunce. With whõ after they had performed certain Meaſures, Galliards and Curranto's, *Iris* againe comes and giues notice of their pleaſure to depart: whoſe ſpeech ended, they drew thẽſelues againe into another ſhort dance, with ſome few pleaſant changes, ſtill retyring thẽ toward the foote of the Mountaine, which they aſcended in ꝑ ſame maner as they came downe, whileſt the Cornets taking their Notes frõ the ceaſing of the Muſick below, ſounded another delightfull Marche.

And

And thus Madame, haue I briefly deliuered, both the reason and manner of this Maske; as well to satisfie the desire of those who could not well note the cariage of these passages, by reason (as I sayd) the present pompe and splendor entertain'd them otherwise (as that which is most regardfull in these Shewes) wherein (by the vnpartiall opinion of all the beholders Strangers and others) it was not inferiour to the best that euer was presented in Christendome: as also to giue vp my accoũt hereof vnto your Honour, whereby I might cleere the reckening of any imputation that might be layd vpon your iudgement, for preferring such a one, to her MAIESTIE in this imployment, as could giue no reason for what was done.

And for the captious Censurers, I regard not what they can say, who commonly can do little els but say; and if their deepe iudgements euer serue them to produce any thing, they must stand on the same Stage of Censure with other men, and peraduenture performe no such great wonders as they would make vs beleeue: and I comfort my selfe in this, that in Court I know not any,

vnder

vnder him, who acts the greateſt partes) that is not obnoxious to enuie, & a ſiniſter interpretation. And whoſoeuer ſtriues to ſhewe moſt wit about theſe Puntillos of Dreames and ſhowes, are ſure ſicke of a diſeaſe they cannot hide, & would faine haue the world to thinke them very deeply learned in all miſteries whatſoeuer. And peraduenture they thinke themſelues ſo, which if they doe, they are in a farre worſe caſe then they imagine; *Non poteſt non indoctus eſſe qui ſe doctum credit.* And let vs labour to ſhew neuer ſo much skill or Art, our weakneſſes and ignorance will be ſeene, whatſoeuer couering wee caſt ouer it. And yet in theſe matters of ſhewes (though they bee that which moſt entertaine the world) there needs no ſuch exact ſufficiency in this kind. For, *Ludit iſtiũ animus, non proficit.* And therefore, Madame, I wil no longer idlely hold you therein, but refer you to the ſpeeches, & ſo to your better delights, as one who muſt euer acknowledge my ſelfe eſpecially bound vnto your Honour.

Sam: Daniel.

The Night *repreſented, in a blacke Veſture ſet with Starres, comes and wakens her Sonne* Somnus, *(ſleeping in his Caue) with this Speech.*

AWake dark *Sleep*, rouſe thee frō out this Caue,
Thy Mother *Night* that bred thee in her
And fed thee firſt with ſilence & with eaſe, (womb
Doth here thy ſhadowing operations craue:
And therefore wake my Sonne, awake, and come
Strike with thy Horny wand, the ſpirits of theſe
That here expect ſome pleaſing noueltie:
And make their ſlumber to beget ſtrange ſights,
Strange viſions and vnvſuall properties.
Vnſeene of latters Ages, auntient Rytes.
Of gifts diuine, wrapt vp in myſteries.
Make this to ſeeme a Temple in their ſight,
VVhoſe mayne ſupport, holy Religion frame:
And 1 *Wiſdome*, 2 *Courage*, 3 *Temperance*, & 4 *Right*,
Make ſeeme the Pillars that ſuſtaine the ſame.
Shadow ſome *Sybill* to attend the Rytes,
And to deſcribe the Powers that ſhall reſort,
VVith th'interpretation of the benefits
They bring in Clowdes, & what they do import.

Yet make them to portend the true deſire
Of thoſe that wiſh them waking reall things?
Whileſt I wil hoou'ring, here a-looſe retire
And couer all things with my ſable Wings.

Somnus.

DEare Mother *Night*, I your commandement
Obay, and Dreames t'interpret Dreames will
As waking curioſitie is woont. (make,
Though better dreame a ſleep, thē dreame awake.
And this white horny Wand ſhall work the deed;
Whoſe power doth Figures of the light preſent:
When from this ſable *radius* doth proceed
Nought but confuſed ſhewes, to no intent.
Be this a Temple; there *Sybilla* ſtand,
Preparing reuerent Rytes with holy hand,
And ſo bright viſions go, and entertaine
Al round about, whileſt I'le to ſleepe againe.

Iris, *the Meſſenger of the Goddeſſes diſcending from the Mount, where they were aſſembled, (deckt like the Raine-bow) ſpake as followeth.*

I The daughter of Wonder, (now made the Meſſenger of Power) am here diſcended, to ſignifie the cōming of a Cœleſtial preſence of Goddeſſes, determined to viſit this faire Temple of Peace, which holy hands & deuout deſires, haue dedicated to vnitie and concord. And leauing to ſhewe themſelues any more in *Samos*, *Ida*, *Paphos*, their antient delighting-places of *Greece*, & *Aſia*, made

now the ſeats of Barbarizme & ſpoyle, vouchſafe to recreat themſelues vpon this *Weſterne Mount of mighty* BRITTANNY, the Land of ciuil Muſick and of reſt, and are pleaſed to appeare in the ſelfe-ſame Figures, wherin antiquitie hath formerly cloathed thē, and as they haue been caſt in the imagination of piety, who hath giuē mortall ſhapes to the gifts & effects of an eternall power, for that thoſe beautifull Caracters of ſenſe were eaſier to be read then their myſticall *Ideas*, diſperſed in that wide, and incomprehenſible volume of Nature.

And well haue mortall men apparelled, all the *Graces*, all the *Bleſsings*, all *Vertues*, with that ſhape wherein themſelues are much delighted, & which worke the beſt Motions, and beſt repreſent the beautie of heauenly Powers.

And therfore reuerent Propheteſſe, that here attendeſt vpon the deuotions of this Place, prepare thy ſelf for thoſe Rytes that appertaine to thy function, and the honour of ſuch Deities, and to the end thou mayſt haue a fore-notion what Powers, & who they are that come, take here this Proſpectiue, and therein note and tell what thou ſeeſt: for well mayeſt thou there obſerue their ſhadowes, but their preſence wil bereaue thee of all, ſaue admiration and amazement, for who can looke vpon ſuch Powers and ſpeake? And ſo I leaue thee.

Sybilla, *hauing receiued this Meſſage, and the Proſpectiue, vſeth theſe words.*

WHAT haue I ſeene? where am I? or do I ſee at all? or am I any where? was this *Iris*, (the Meſſenger of *Iuno*) or els but a fantaſme or imagination? will the diuine Goddeſſes vouchſafe to viſit this poore Temple? Shall I be bleſt, to entertaine ſo great Powers? it can bee but a Dreame: yet ſo great Powers haue bleſt, as humble roofes, & vle, out of no other reſpect, then their owne gracefulnes to ſhine where they will. But what Proſpectiue is this? or what ſhall I herein ſee? Oh admirable Powers! what ſights are theſe?

Iuno.

FIRST here Imperiall *Iuno* in her Chayre,
With Septer of cómand for Kingdomes large:
Deſcends all clad in colours of the Ayre,
Crown'd with bright Stars, to ſignifie her charge.

Pallas.

NEXT war-like *Pallas*, in her Helmet dreſt
With Lance of winning, Target of defence:
In whome both Wit and Courage are expreſt,
To get with glory, hold with Prouidence.

Venus

Venus.

THEN louely *Venus* in bright Maieſtie,
Appeares with milde aſpect, in Doue-like
With th'all combyning Skarffe of Amitie, (hue:
Tingird ſtrange Nations with affections true.

Veſta.

NEXT Holy *Veſta*, with her flames of Zeale
Preſents her ſelfe, clad in white Puritie:
Whoſe booke, the ſoules ſweet comfort, doth re-
By the euer-burning Lampe of Pietie. (ueale

Diana.

THEN chaſte *Diana*, in her Robes of greene,
With weapons of the Wood her ſelf addreſts
To bleſſe the Forreſts, where her power is ſeene,
In peace with all the world, but Sauage beaſts.

Proſerpina.

NEXT rich *Proſerpina*, with flames of gold,
Whoſe ſtate altho within the earth, yet ſhe
Comes from aboue, & in her hand doth hold
The Myne of wealth, with cheerfull Maieſtie.

Macaria.

THEN all in purple Robes, rich Happineſſe
Next her appeares, bearing in either hand,
Th'Enſignes both of wealth, and wits t'expreſſe,
That by them both, her Maieſtie doth ſtand.

Concordia.

NEXT all in partie-coloured Robes appeares,
In white and crimſon, gracefull *Concord* dreſt
With knots of Vnion, and in hand ſhe beares
The happy joyned Roſes of our reſt.

Aſtrea.

CLeare-eyed *Aſtrea*, nex, twith reuerent brow
Clad in Cœleſtiall hue, (which beſt ſhe likes)
Comes with her Ballance, and her ſword to ſhew
That firſt her judgement weighs before it ſtrikes.

Flora.

THen cheerefull *Flora*, all adorn'd with flowers,
Who cloaths the earth with beautie & delight
In thouſand ſundry ſuits, whilſt ſhining houres
Will skarce afford a darkneſſe to the night.

Ceres.

Ceres.

NExt plenteous *Ceres* in her Harueſt weede,
Crown'd with th'increaſe of what ſhe gaue to
To gratitude & faith: in whom we read, (keepe:
VVho ſowes on Vertue ſhall with glory reape.

Tethis.

LAſtly comes *Tethis*, *Albions* faireſt loue,
Whō ſhe in faithfull Armes deigne t'embrace
And brings the Trydent of her Power, t'approue
The kinde reſpect ſhe hath to do him grace.

Thus haue I read their ſhadowes, but behold!
In glory, where they come as Iris *tolde!*

The

The three Graces, *comming to the vpper part of the Hall, ſang this Song, while the Goddeſſes deliuered their Preſents.*

Gratia ſunt 1 dantium, 2 reddentiũ, 3 & promerentium.

1

DEſert, Reward, and Gratitude,
The *Graces* of Societie;
Do here with hand in hand conclude
The bleſſed chaine of Amitie:
For we deſerue, we giue, we thanke,
Thanks, Gifts, Deſerts, thus ioyne in ranke.

2

We yeeld the ſplendant raiſes of light,
Vnto theſe bleſſings that deſcend:
The grace whereof with more delight,
The well diſpoſing doth commend;
Whilſt Gratitude, Rewards, Deſerts,
Pleaſe, winne, draw on, & couple hearts.

3

For worth and power and due reſpect,
Deſerues, beſtowes, returnes with Graces
The meed, reward, the kinde effect,
That giue the world a cheerfull face,
And turning in this courſe of right,
Make Vertue moue with true delight.

The

The Song being ended, and the Maskers *in the middeſt of the Hall, diſpoſing themſelues to their Daunce:* Sybilla *hauing placed ther ſeuerall Preſents on the Altar, vtterreth theſe words.*

O Power of powers, grãt to our vowes we pray,
That theſe faire bleſſings which we now erect
In Figures left vs here, in ſubſtance may
Be thoſe great props of glory and reſpect.
1 Let kingdomes large, 2 let armed policie, (white
3 Milde loue, 4 true Zeale, 5 right ſhouting at the
Of braue diſignes: 6 let wealth, 7 felicitie,
8 Iuſtice, 9 & Cõcord, 10 pleaſure, 11 plenty, 12 *might*
And power by Sea, with Grace proportionate,
Make glorious both the Soueraigne & his State.

After

After this the Maskers *danced their owne Measures, which being ended, and they ready to take out the Lords, the 3.* Graces *sang.*

WHiles worth with honor make their choiſe
For meaſured motions ordred right,
Now let vs likewiſe giue a voyce,
Vnto the touch of our delight.

For comforts lock't vp without ſound,
Are th'vnborne children of the thought:
Like vnto Treaſures neuer found
That buryed lowe are left forgot.

VVhere words, our glory doth not ſhew,
(There) like braue Actions without Fame:
It ſeemes as Plants not ſet to grow,
Or as a Tombe without a Name.

The

The Maskers hauing ended their dauncing with the Lordes, Iris *gives warning of their departure.*

Iris.

AS I was the ioyfull Messenger to notifie the comming, so am I now the same of the departure of these diuine powers. Who hauing cloathed themselues with these apparances, doe now returne back againe to the Spheres of their owne being from, whence they came. But yet, of my selfe, this much I must reueale, though against the warrant of a Messenger; who I knowe had better to faile in obedience then in presumption, that these Deities by the motion of the all-directing *Pallas*, the glorious Patronesse of this mightie Monarchy, descending in the Maiestie of their inuisible essence, vpon yonder Mountaine, found there, the best, (and most worthily the best) of LADIES, disporting with her choysest Attendants, whose formes they presently vndertooke, as delighting to be in the best-built-Temples of Beautie and Honour. And in them vouchsafed to appeare in this manner, being otherwise no obiects for mortall eyes. And no doubt, but that in respect of the persons vnder whose beautifull co-

uering

ngs they haue thus preſented themſelues, theſe Deities will be pleaſed the rather at their inuocation (knowing all their deſires to be ſuch) as euermore to grace this glorious Monarchy with the Reall effects of theſe bleſſings repreſented.

After this, they fel to a ſhort departing daunce, and ſo aſcend the Mountayne.

FINIS.

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